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2. **For the Sinful of his Time.** 1) He sought them out; 2) he called them to repentance; 3) he promised forgiveness; 4) he revealed the possibility of reform and of the attainment of righteous character.
 3. **Summary of his teaching for his time in two great ideas;** 1) the doctrine of faith in God as over against salvation by works; 2) the doctrine of a crucified Messiah.
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STUDY XL.—JESUS THE CHRIST.

I. Introductory.

1. If there is danger that we forget the local and temporal in the life of Jesus, it is also supremely necessary to remember that he was more than a Jew and a teacher of Jews. In this "Study" an endeavor is made to apprehend some of the larger, the universal elements in his life and work.
2. This subject may suitably close a series of "Studies" which has been entitled "The Life and Times of the Christ." The student may well be reminded that the aim of these "Studies" has been, 1) to approach and consider the subject from the O. T. stand-point; 2) to suggest methods of work and material for study; 3) to present the work from the inductive point of view; 4) to afford a plan or basis upon which further studies might be prosecuted. Those who have followed the course may be left to judge in what measure the attempt has been successful.

II. Jesus as the Jewish Messiah (Christ).

1. *His own realization of it:* 1) recall "Study" XXXVII., ii., and inquire whether he realized all its meaning at the beginning of his work, e. g. that it involved death, etc.; 2) observe the manner in which he reveals it and the reasons for this; cf. Mk. 1:34; 3:11,12; 8:29,30; John 4:25,26; 9:35-38; Mk. 14:61,62, etc.
2. *The grounds** on which he is shown to be the Christ: 1) the testimony of John the Baptist; 2) the voice from heaven; 3) his wonderful miracles; 4) his express language claiming it (see above); 5) his resurrection as its crowning evidence, Acts 2:32-36.
3. Note the success of the Gospel at the beginning as dependent upon the Messianic element in it, i. e. 1) its fulfillment of the O. T. conceptions, 2) in a new and unexpected but convincing manifestation of *Jesus as the Christ*.†

III. Jesus the Christ in his Universal Relations.‡

1. **His Character.**§ Endeavor to grasp, 1) one or more of the principal elements in the character of Jesus the Christ; the following are suggested: (a) moral purity; (b) unselfish love; (c) lofty ideals; 2) certain minor elements, e. g. (a) self-control; (b) the passive virtues; (c) union of diverse qualities; joy and sadness, humility and pretension, etc.

* See Stanton, *Jewish and Christian Messiah*, p. 252.

† Cf. Stanton, pp. 150,151, "The new religion did not spread . . . chiefly through the fascination exerted by the moral beauty of . . . Jesus, but by virtue of the faith that the Christ was such an one, that, as the 'Christ,' Jesus had said and done and endured what He did."

‡ Vallings, ch. 22.

§ Bushnell, *Character of Jesus*, being ch. 10 of "Nature and the Supernatural." Smith's Bible Dictionary, p. 1384.

2. **The Superhuman Element.*** 1) In view of the following facts note the existence of the divine element in Jesus the Christ: (a) his claims; (b) his marvelous deeds; (c) his personal character and teaching; (d) his resurrection; 2) note the existence of other explanations of these facts and test their adequacy: (a) delusion; (b) forgery; (c) myth.†
3. **His Teaching.** Ask yourself what are the primary and universal elements in the teaching of Jesus the Christ. The following are suggested: 1) the revelation of the grace of God toward all sinners; 2) the promise of salvation through faith in Jesus as the Son of God and the universal Christ; 3) the transformation of the inward life, including (a) love, (b) obedience, (c) likeness to Jesus the Christ.
4. **His Death and Resurrection.** 1) Recall the teachings of Jesus in relation to this subject as to (a) the facts, (b) the times at which they were uttered, (c) the emphasis which he laid upon them; 2) state, then, briefly the significance which Jesus saw in his own death and resurrection, especially in its universal relations, cf. John 12:20-33; 3) observe the prominence these facts assume in the teaching of the Apostles; Peter (1 Pet. 1:2,3,19); John (1 John 1:7; 4:10; 5:6); Paul (Rom. 3:25; 4:24,25; 6:9, etc.); 4) form for yourself a statement of the universal significance of these facts as related to (a) human sin; (b) divine forgiveness; (c) the ultimate state of believers in Jesus the Christ.
5. **His Church.** 1) Recall the passages in which Jesus refers to an organization of his followers (see above "Study" XXXVII., iii, 2, 2), (b), (2) and other passages, John 17:20-23); 2) note his idea of it, e. g. (a) spiritual, John 18:36; (b) democratic, Mk. 10:42-44; (c) permanent, Mt. 16:18; Mk. 14:9; (d) having certain ordinances, Lk. 22:19; Mt. 26:29; 28:19,20; 3) note a similar idea and the realization of this idea among the early believers; cf. the Acts, in various passages; (4) the purpose of the church,‡ e. g. (a) to unite believers; (b) to teach and develop them; (c) to preserve the teaching of Jesus; (d) to manifest his spirit and proclaim his truth to the world; (e) to be the instrument for the conversion of humanity to the faith of Jesus the Christ.
6. **Jesus the Christ and the Future.** 1) In view of the claims of Jesus and their substantiation by his works and words, what may be said as to the relations of Jesus the Christ to the future of the world; 2) consider the same question in the light of the history of the progress of His doctrine and life among the nations of the earth; 3) compare the schemes of life and doctrine which would substitute themselves for Him; 4) conclude with a statement as to the permanence and predominance of Jesus the Christ as the Universal and Eternal King of Humanity.

* Liddon, Lect. 4.

† On the mythical theory see Smith, Bib. Dict., art. *Gospels*, pp. 954 sqq.

‡ It would be helpful to the student to examine these points in the light of the New Testament life and teaching, examining and classifying the passages.